

*Lincoln. p. 153.*

# FEBRUARY

# Outlook

## ILLUSTRATED







# The Outlook

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## C O N T E N T S

### COVER PORTRAIT

*Abraham Lincoln*

*From a bas-relief made by J. Scott Hartley for the State of Illinois. Reproduced from the only replica made, by the courtesy of the owner Mr. Henry R. Wilson, President of the Lincoln Trust Company, New York*

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World's Fair. Altogether Marshall Field was a most encouraging and stimulating illustration of the fact that wealth may be honorably and legitimately acquired without wrongdoing or sharp practice.

(*Liberty*). ❀

## "The First American"

The ninety-seventh anniversary of the birth of Lincoln suggests the near approach of the full round of a century since "the first American" opened his eyes in the rude frontier cabin in Kentucky. In a century rich in great men and in illustrious careers in every field of thought, knowledge, art, and practical endeavor, it is safe to say that no man has gone farther than Lincoln in securing and holding the kind of fame which is happily compounded of admiration for commanding ability and service and of affection for tenderness of heart, sweetness of nature, and beauty of spirit. For among the many strange mutations of condition and reputation connected with Lincoln there is none more extraordinary, when his circumstances and appearance are recalled, than the deepening perception of a certain rare beauty in the man's personality; a harmony between high ideals, speech, and conduct which, now that the mists of misconception and the black clouds of the passion of his time have passed, throws about his gaunt and uncouth figure a soft radiance. Aside from his heroic struggles with and victories over adverse conditions, and apart from the vindication of his ideas and policies as a statesman, there was something in Lincoln's nature which has evoked a feeling of tenderness, a depth of affection, which have gone out to no other President. The country not only reveres the memory of Lincoln; it loves the man.

As the years go by, the largeness of his vision—of so much greater reach than that of the public men with whom he worked or who worked with him—is matched by the greatness of his soul; and time has distilled from his world-wide reputation a finer and purer fame. Amid the pitiful meanness to which public men often stoop in the bitter and corroding jealousies of political life,

which baffle the plans and waste the strength of constructive statesmen, Lincoln's magnanimity, patience, forgetfulness of self, and saving grace and sanity of humor make him a man apart from the moral egotists, the harsh radicals, the pliant politicians of his period. The country thinks of him as of a great, tender human soul, solitary by temperament and by the conditions of his life, carrying the sorrows not of a section but of a whole people on his heart; called to rule over a divided household and never for a moment forgetting that it was still a family though dissevered, and bearing in all those bitter years neither hatred nor the spirit of strife, but a heart of compassion for those who opposed as for those who sustained the Government.

Now that the field of struggle lies clear in the light of memory, and the Blue and the Gray are honored alike in all the celebrations of courage and devotion, the spiritual prescience of Lincoln grows more distinct and commanding. Dying on the threshold of the new day, with the passions of an age of deep and radical misunderstandings still hot about him, he was the prophet of a future now happily become a living present. When, a few months ago, the President of the United States, standing at the base of the Lee monument in Richmond, said to the little group of veterans in faded Confederate uniforms, "Come up nearer," he was not only speaking for the whole North, but, forty years after Lincoln's death, he was using Lincoln's voice and fulfilling Lincoln's purpose.

The President of a section by force of a passing disintegration, Lincoln was always in feeling and spirit the Chief Magistrate of a Nation. In the light of later history not only does the beauty of his spirit reveal itself as one of the noblest possessions of the country, but the wisdom of his statesmanship becomes more clear. For it is love, not hate, which clarifies the vision, and a great generosity is a safer guide in public affairs than the most keen-sighted and calculating prudence. There were men of great ability about Lincoln, whose services and sacrifices cannot be overvalued, but he stands out separate and

apart from them all by virtue of a certain largeness which they lacked. Among men of sectional training and instinct and policy he was a man of National feeling and policy. Around his figure, now that the old passions are dead, the men who opposed him can gather with men who sustained as about a common leader, for he is neither of the North nor of the South, but of the country—"the first American."



## *Washington Gladden*

The Outlook joins with his many friends in congratulating Dr. Washington Gladden upon his approaching seventieth birthday, on a life of service well rendered, and on National honor well earned. It is generally hazardous to print any estimate of a man while he is still living, but the transparency of Dr. Gladden's character and the simplicity and purity of his motives make such an estimate in his case without hazard.

The temperance movement in the second quarter of the nineteenth century, and the anti-slavery movement in the first decade of the second half of that century, turned the attention of men from a consideration of the other world to a consideration of this, from a study of theories about God to a study of what loyalty to him required of them in their lifetime—in brief, from the problems of abstract theology to those of practical ethics. Under this impulse theology was humanized. Religion came to be regarded as a normal development of all true manhood; the Bible as a transcript of human experiences; Jesus Christ as a man in whom the spirit of God supremely dwells; God himself, not as a mysterious being "without parts or passions," but as a Father with a sense of justice and of pity, interpreted by justice and pity in the souls of men. At the same time, and under the same influence, the Church became a more definitely philanthropic organization; the spirit of religion flowed out from the Church, which had been its too exclusive dwelling-place, into all life; politics began to recognize a "higher law;"

economics ceased to be the "dismal science;" sociology as a philosophy of human relationships and human progress was born; regeneration, conversion, atonement, sacrifice, all took on a new meaning, and became, so to speak, socialized; "election" became avowedly an election for service, not for personal salvation; and salvation came to include the reconstruction of human society into a kingdom of God on the earth.

No doubt this movement was accompanied, as such movements always are, with some grave defects. There were cases not a few in which the reaction against theology led to a superficial scorn of all profound thinking; theology, from being the grandest of human sciences, was relegated to the place abandoned by economics, and became the "dismal science;" chairs of systematic theology in theological seminaries took a second place; preachers became lecturers of moral reform; pulpits became lyceum platforms; churches became social clubs, animated by a mild and far from passionate philanthropy. Yet these sporadic instances need not deceive us as to the general trend of the times. Even outside so-called religious circles the humanitarian movement was reformatory and inspirational. Robert G. Ingersoll was the last of the assailants of institutional religion, and even his daring eloquence did not suffice to give him any real influence. The critics of orthodoxy had formed Thomas Paine clubs at the end of the eighteenth century; the same type of men formed societies of ethical culture at the end of the nineteenth. In lieu of wasting their energies in attacks upon the Church, they devoted them to competing with the churches in self-sacrificing service, and sometimes distanced churches in the heroism and the fruitfulness of their generous endeavors.

In this movement toward the humanizing of theology and religion Dr. Washington Gladden has been a leader. Editor, lecturer, author, preacher, he has always been a minister of the Christian life and a loyal servant of the Christian Church. He has taught a human theology, but still more has he preached a human religion. For his interest has